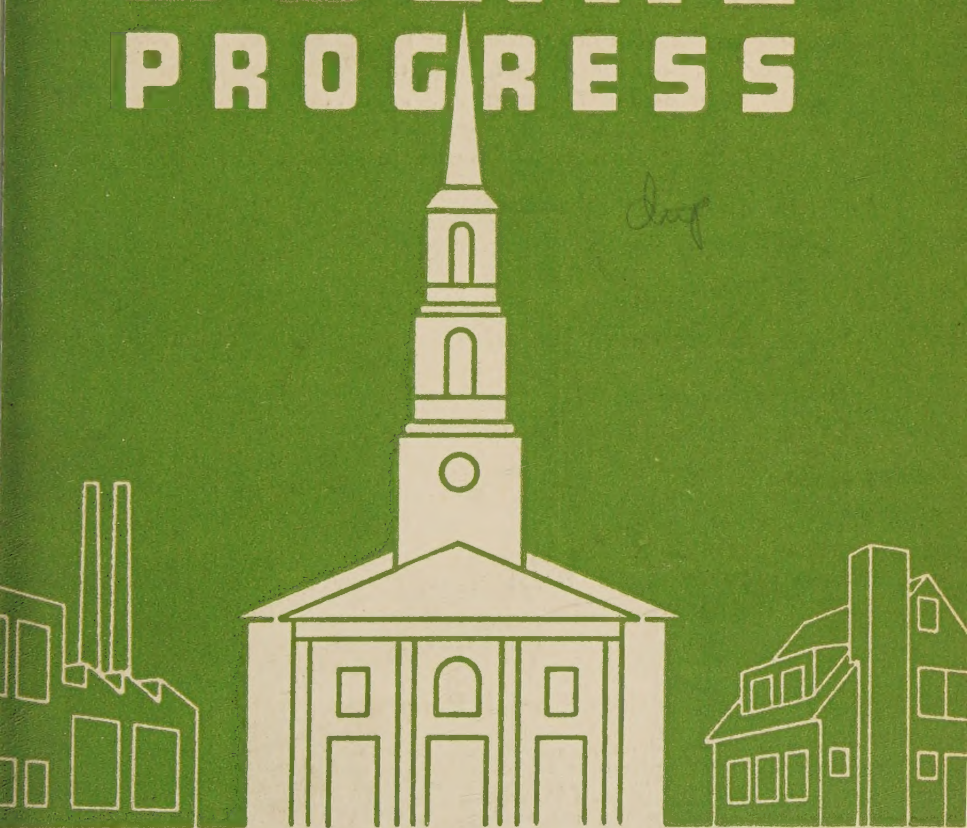


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SOCIAL PROGRESS



An Open Letter to Organized Labor
Building on Christian Foundations
Church Women Have a Social Concern

SEPTEMBER, 1942

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Social Progress

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SOCIAL PROGRESS

VOL. XXXIII

SEPTEMBER, 1942

No. 1

A Prayer for Today

OUR Father in heaven, we thank thee for the voices speaking to us out of the past, for the devoted men and women in every age who have not counted their lives dear that they might proclaim to all the world the message of the cross and the resurrection.

We bless thee for the summons of the present, for the great and effectual door thou hast opened to thy Church in these troubled days. May we hear thy call to preach good tidings to the poor, "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn."

We praise thee for the challenge of the future. May we meet it with an unflinching faith. Help us to build again a new order in which dwelleth righteousness and peace, where men shall do justly and love mercy, and walk humbly with thee their God.

We remember before thee the men and women who must suffer and die that the City of God may be built on the earth. May they not have suffered in vain. May we too be willing to pay the full measure of devotion that thy Kingdom may come and thy will be done upon the earth. We pray in the name of Jesus Christ our Lord. Amen.

Stuart Nye Hutchison, Moderator.

A Christian Charter for Tomorrow's World

*By Walter W. Van Kirk **

IF THE Axis nations win the war and dictate the peace there will be no "Christian charter for tomorrow's world." The regimentation of religion by the dictatorships and the substitution of pagan rites and ceremonies for services of Christian worship must convince even the most sceptical that a triumph of Axis arms will be followed by the imposition of a peace alien to the Christian principles of reciprocity and good will. It is for this reason that the churches of America strongly desire the overthrow of Hitler; the complete liquidation of his puppet, Mussolini; the elimination of the Japanese war lords; and deliverance from the system of tyranny which these represent.

On the other hand it does not follow that if the Axis nations are defeated a Christian peace will be established. The act of war generates passions and creates moods of hostility, ill will, and revenge that run counter to the presuppositions of a Christian peace. If Christians pray for the defeat of the Axis nations they pray no less that the spirit of Fascism may be utterly destroyed in our own and other countries. The war cannot win the peace. The most

the war can do is to open the door of opportunity through which Christians with courage and vision may enter and unitedly demand that a long-suffering world be given the peace of justice and of durability to which it is entitled.

It is sometimes said that the solicitude of the churches regarding tomorrow's world has blinded them to their more immediate task. The very reverse of this is true. The churches of America, in such ways as are consonant with the gospel of their risen Lord, are extending their ministry to the men in our armed forces. They are giving up their material substance for the relief of those who are suffering from the ravages of war. They are visiting interned aliens and prisoners of war. They are providing succor for orphaned missions around the world. Missionary doctors in combat areas, particularly in east Asia, are displaying such heroism under fire as has called forth words of the highest praise from newspaper reporters and government spokesmen. All these things, and more, the churches are doing, not because they are commandeered by the government, but because, as churches, they have a duty under God to minister to the nations of the world in time of war as well as in time of peace.

* Secretary, The Federal Council of the Churches of Christ in America. Condensed with permission from an address before the General Assembly, May, 1942.

Looking toward the day when the war is over, the churches of America are studying the problem of postwar reconstruction. They do this in the conviction that if the peace is lost, everything will be lost. The churches today are much more realistic in this respect than was the case twenty-five years ago. Then we joined the parade of victory naïvely assuming that a new Europe and a new world with freedom and justice for all would presently come into being. In that moment of ecstasy we threw our hats into the air, and with our hats we threw away the peace. Today we are paying for our folly. Other nations are paying for their folly. The whole world is convulsed in an agony that brings death or the threat of death to every home upon the face of the earth.

There are indications that as far as the churches are concerned they are determined, this time, to help to win the peace. In all lands where freedom of discussion is still enjoyed church leaders are talking about tomorrow's world. The World Council of Churches is sponsoring an international inquiry respecting the bases of a just and durable peace. The Pope is mobilizing the resources of the Roman Catholic Church to the same end. In England there is a Commission of the Churches for International Friendship and Social Responsibility. The newly enthroned Archbishop of Canterbury is the chairman

of this commission, and when he speaks and the British churches speak, Downing Street listens. In this country the churches have created a Commission to Study the Bases of a Just and Durable Peace. In March of this year nearly four hundred Christian ministers and laymen met on the campus of Ohio Wesleyan University, and from this gathering there was transmitted to the churches a message touching upon the political, economic, social, and spiritual foundations of international justice and good will.

Of what shall the peace of tomorrow consist? The churches have no blueprints. The churches, as churches, will not be represented at the peace conference. They possess neither the knowledge nor the competence to draft a treaty of peace. But there are certain principles for which the churches stand. If they are not prepared to set forth these principles and if they are not prepared to defend these principles, why do we have churches? Have the churches no loftier purpose than to mouth the shibboleths of a secular world? Have the churches nothing more important to do than to echo the preachments of hatred and revenge so often set forth by irresponsible politicians and radio commentators?

The hour has come when the churches, for their own sake and for Christ's sake, must proclaim with convincing eloquence the gospel of our Lord for a world at war, and in

boldness set forth the principles upon which tomorrow's world must be built. If the secular world can give us an Atlantic Charter, is it too much to hope that the churches will give us a Christian charter?

One of these principles for which the churches should stand is that of universalism in the field of political and economic reconstruction. The Federal Council's Commission to Study the Bases of a Just and Durable Peace has formulated a Statement of Guiding Principles. In this statement there is a call for "a true community of nations." It is affirmed that "a world of irresponsible, competing, and unrestrained national sovereignties whether acting alone or in alliance or in coalition, is a world of international anarchy."

That's the platform upon which the churches must stand as they look toward the building of tomorrow's world. We can do no less than this. Ours is a gospel for the whole world, for big nations and little nations, for white people and black people and brown and yellow people, for Americans, for the British, the Dutch, the Germans, the Russians, the Japanese, the French and so on from east to west and north to south. The political and economic counterpart of this gospel is a system of international organization that embodies the principle of universality.

As we prepare for peace we must bear in mind the fact that this is a global war. If the war is a global

war the peace must be a global peace. Unless we are very careful we will repeat the mistakes of yesterday. How can these mistakes be avoided? For one thing, as far as the United States is concerned, there must be an end to political and economic isolation. The churches must see to that. We must begin now the task of persuading our country to play its full part in the work of world reconstruction. It isn't at all clear that our people are prepared to do this. Isolation in the United States is not dead.

But to what end shall we abandon our isolation? It is being proposed that after the war we enter into some form of political alliance with the nations now opposing the Nazis, and more particularly with Britain. *Fortune Magazine*, in May, 1942, carried the first of a series of studies on post-war reconstruction. The article was entitled "Relations with Britain." It is proposed that after the war the United States effect some sort of working agreement with Britain and that the military forces of the two countries undertake to police the world. This point of view has also been expressed by Secretary of the Navy Knox and by other public leaders. This means, if it means anything, that American soldiers and sailors shall be permanently stationed in such hot spots as Singapore, Burma, India, Iceland, Madagascar, the Suez Canal, and North Africa.

(Continued on page 25)

Labor and Capital Today

*By Ernest Minor Patterson **

THERE are two broad generalizations to be observed in discussing social issues. One is that changes are always going on and at present these changes are coming with special rapidity. Hence it is easy to imagine that all past forms of organization and mental attitudes may be discarded wholesale because we are entering a "new era." The second observation is that our social structures and our thoughts never break sharply and completely with the past. Changes do occur in some periods more rapidly than in others and this is such a time. The difficulty we face is that of deciding what there is in the new that is fundamental and persistent as distinct from the superficial and ephemeral. Also, developments in any one area, such as that of the relations between workers and employers, are related to the general trends in economics, politics, psychology, and other fields.

With these somewhat contradictory suggestions in mind, we may notice, first, that employers are, on the whole, more conscious than in the past that their employees are human beings and not merely units of labor power to be treated as are buildings and machinery. A few years ago we heard much of "scientific manage-

ment," which was a distinct advance but in its early stages often viewed workers as machines. Now more attention is given by management to the psychological reactions of employees, to home conditions, and to other human elements. There is more talk of "fairness" and "justice," of proper living standards, et cetera.

Employees, too, are gradually changing their attitudes. Those who are organized into unions have developed a larger feeling of responsibility. They have been able to negotiate contracts with their employers in which are embodied far better standards than those of the past. Important also is the common inclusion in such contracts of clauses providing for arbitration when disputes arise. Also there are numerous highly trained economists associated with labor unions. While, of course, they often are experts in their approach and are prone to present the facts and arguments that support the contentions of the workers, the net result is a broader view of economic conditions. One of the interesting trends is a greater realization that workers as a whole will lose rather than gain if the total national income falls rather than rises.

There is a real danger that some will conclude too much from these

* Professor of Economics, University of Pennsylvania, and President, The American Academy of Political and Social Science.

broad observations. They are to be thought of merely as trends which are clearly observable but which by no means indicate the arrival of a millennium.

It is to be remembered, first, that the emphasis in the United States is still on "private enterprise" and "competition." There is a growing amount of public ownership and operation and of public control over business, but business is still largely an acute struggle. We have various degrees of private monopoly among employers and among employees through their unions. But the struggle for survival among businessmen is often intense, while employees are usually apt to secure gains only by hard or even bitter fights.

Second, in the field of labor relations both employers and employees are human beings with all that this implies. There is no dearth of humane employers, nor is there a dearth of employers who will drive hard bargains in labor negotiations. The same may be said of the workers and their leaders, the union officials. Some are intelligent and well trained; others are selfish and constantly endeavoring to maintain their positions in the union. Labor leaders are professionals, as are lawyers, physicians, the clergy, and others. They are usually expected to "get something" for their followers.

Third to be kept in mind is the difficulty of translating broad ethical

concepts into a definite number of hours per week or cents per hour or days of vacation with full pay—to mention only a few items. What precisely in hours and in pay shall we call "just" or "right" for an elevator operator or a waiter in a restaurant or the driver of a modern heavy truck on a fast night run, say between Philadelphia and New York? It is easy to suggest the Golden Rule, but still that admirable generalization calls for a specific application. Some urge that the laborer should get what he produces, but who is ready to put into dollars and cents the exact amount produced for a railroad or for society by a track walker, a train dispatcher, or an engineer? How much—again in dollars and cents per hour or per week or per year—is produced by an employee in the warehouse of a department store?

Several of the above illustrations are taken from the writer's limited experience as an arbitrator of labor disputes. Be assured that the answers are not easy. Both sides in a dispute talk of "fairness" and "justice." They are terms to be conjured with. In their application there are visible a few trends. The rather general idea has emerged that there is an amount of pay per week or even per year for industries that are seasonal which is an irreducible minimum. It is by no means precise, but there is at least a tendency to view less than \$15 per week as "too low."

But this is only a rough minimum and there is left the task of determining the differentials above that minimum to be paid workers with special skills or in a strong bargaining position.

With the trend toward a minimum wage for workers, there is apparent a trend toward a shorter working week. The maximum number of hours considered acceptable has tended to decline to an ideal of 40 hours with pay on a higher hourly basis for overtime. Just at the moment in the war emergency there is an agitation for a longer basic week, forty-eight hours being the common suggestion. Labor contracts, too, ordinarily specify a number of holidays per year and often a week or two of vacation with full pay.

It would be wrong, however, not to relate these trends toward higher rates of pay and shorter hours to the general economic and political trends. Business conditions have been bad most of the time since 1929 with resulting reductions in wages and a huge amount of unemployment. Pressures on the national administration to "do something" came from all directions, notably from the agricultural groups and from organized labor. The National Labor Relations Act was one result and the Wages and Hours Act was another. The position of the workers was greatly strengthened and has been made still stronger by the war.

The growth in the national income, which is now larger than ever before in our history, has been another factor.

But reactions will presumably come. There may be a more conservative administration in Washington. Some of the gains will be imperilled. When the war ends the labor market will be glutted because of the reduced demand for workers in war industries and the enlarged supply of workers as our armed forces are reduced in numbers. The struggle to retain what has been secured in recent years may be bitter with both economic and political repercussions.

Probably the layman has two points to remember in matters relating to industry. One is that all of us should continue to emphasize those fundamental concepts of right, justice, and fairness that are basic in a society that claims to rest on the ideals of religion and of democracy. The other is that these concepts are general and that their application is far from easy and often highly technical. This is persistently the case so long as our general social organization remains what it is.

We find it all too easy to talk glowingly of a "new world order," but the translation of such an idea into action among the complexities of daily life calls for expertness and patience.

An Open Letter to Organized Labor

DEAR FRIENDS:

I shall never forget one of the first church services I attended after growing to manhood. As a laboring man I felt quite out of place in the atmosphere of worship. During the course of the service the minister made some announcements in which he said something was to be "anticipated." When I returned home I procured a dictionary to see what the word meant. A few months later, when I decided I wanted to become a minister, I was informed by a gentleman of the cloth that I should be careful about getting the best possible education because the people of the Presbyterian Church were "fastidious." When I said good-by, I once more ran for a dictionary. As a matter of fact these two words were foreign to the thinking of all of us in the mines and shops.

These two incidents may seem rather trivial to my fellow ministers, but to those of us who live and mingle with workers they do have significance. They symbolize the fact that the Church and labor do not adequately understand each other, not merely in the meaning of words, but also in the meaning of social purposes and programs. Hence, I should like to discuss with you frankly and informally a few of my ideas about the Church and the laboring man.

What I have in mind is not gathered from learned books, nor is it theory developed by one who views labor from a distance. It was my good fortune to be a laboring man for many years before entering the professional service of the Church and its educational institutions. As a boy I entered the coal mines and belonged to the union, and after this I worked four years in the steel department of the Pullman car shops. For a time I worked as a plumber and came to know from the inside considerable about the building trades union in Chicago.

I know from experience what it means to attend union meetings and struggle with issues that mean so much to our homes, our mothers and fathers, our wives, and our sons and daughters. Controversies with employers were often harsh and bitter as we sought to get wages adequate for decent living. Only by united and determined effort did we get ventilation in the mines that removed the hazards of gas, black damp, and fog.

In those days the union was weak, and the employer was strong. This made it possible for the unscrupulous to take advantage of us as we sought to achieve living conditions consistent with our democratic profession. We were misrepresented by those who were in power, and caricatured by an unsympathetic press. Often we were suspected of being

unpatriotic and lacking in concern for the public and its interests. It never occurred to us that we could possibly have a friend in the institutions of the state, the church, and the school. Nevertheless, we have struggled along from infancy until now we have become quite grown up. This is particularly true of our strength in terms of numbers. We are no longer the underdog, for which we are truly grateful.

In my own case I became interested in the Church because I believed that in it I could best serve the needs of man as I, a worker, knew him. I know how many of you feel about the Church and about clergymen. It seems like only yesterday when I first came to know ministers. How uncomfortable I was when I was introduced to "the reverend." I felt that these men knew so little of my world, where I felt life pinch. Another thing about the Church that disturbed me was the kind of people that made up the congregation. I do not mean that they were bad people, nor that they were hypocritical. It was just that there were so very, very few of "my" people in the Church. Would the day ever come, I asked myself, when laboring men like myself would feel at home in the church; when the wall between the employer and the employee, the rich and the poor, would be broken down?

I look back with more than passing interest on my early attitudes. There

was far more to the Church than what I had seen. Despite its weaknesses—and I know there are many—I now see the Church as the champion of the very things for which we, as laboring men, were striving. For what does the labor union stand? For one thing, it stands for an educational program adequate to the needs of the worker's children. The Church has done more to advance education in America than has any other influence. The worker wants to see his children grow to maturity as they should; hence labor unions have fought child labor. The Church, for many years, has sought to bring legislation to pass that would achieve this very end. The labor union knows that war never helps but always harms its causes, and no institution has sought more incessantly for the last twenty-five years for the abolition of war as a method of settling our international disputes. And no institution is putting forth so much effort as the Church is doing right now to achieve a just and enduring peace when this conflict is over.

The Church, if it is true to its Founder, will always be a staunch friend of the laboring man. Jesus himself was a worker, a carpenter. He shared deeply the struggles of his fellow laborers. It is no wonder that the Bible tells us the common people heard him gladly. Day after day he lived face to face with the struggles of the people. The burdens

he saw them bear were so great that he once for all decided that this was not as God would have life to be. Were not these people the offspring of God? The moment of high resolve came. He quietly reached behind his back, untied the carpenter's apron, threw it on the workbench, determined to go forth to tell his fellow laboring men that a new day had dawned, if they would but heed his voice.

God wants life to be different. We must be guided by a new standard of values. How much more worth is a man than a sheep, said Jesus. "The sabbath was made for man, and not man for the sabbath." That is to say, man is more important than things or institutions. The dignity of man, the supremacy of human values, the sacredness of personality—these are the things the lowly Carpenter taught. And if taken seriously, they will bring the Kingdom of God to pass for the laboring man.

In a union meeting I recently attended the men referred to each other as "brother." The Church seeks to enlarge the circle of our human relations and make the spirit of brotherliness prevail everywhere. That is what the labor union wants, and that is what the Church wants! Both institutions would be stronger if they worked more closely together. The Church could render a better service to your community if it had your help. And your union

would be stronger if you could in some way have within your fellowship at least one clergyman of your community. Has your local union ever had any friendly and helpful service from the minister in your town? I am curious to know.

The days that lie before us are fraught with all sorts of hazards. We need each other badly. The General Assembly of the Presbyterian Church of May, 1942, declared:

"We must be prepared for far-reaching changes. . . . As a result there will necessarily be a reappraisal of nationalism, of capitalism, and of all existing ecclesiasticisms. The Church is challenged to accept . . . and to direct this reappraisal to the end that there may be established a new brotherhood more closely approximating the Kingdom of God."

In rebuilding our shattered world, we must not be weakened by shortsightedness or selfishness, either as laborers or as employers. Our leaders in both fields must be men of integrity, noble vision, and true American ideals. We believe the Church can help to accomplish labor's worthy purposes. We know that you can help us to make America the land we all want it to be. Shall we not get together?

Cordially yours,

*William Lindsay Young.**

* President of Park College, Parkville, Missouri.

Building on Christian Foundations

*By Wilbur La Roe, Jr.**

ONE hears much in these tragic days about plans for the building of a better world. I would be the last to discourage those who are making these plans and who are devoting themselves in a spirit of consecration to the cause of a just and durable peace.

On the other hand I hold the deep conviction that blueprints for the future will be of little avail unless people have good will in their hearts. It is futile to look forward to a Christian brotherhood if the hearts of men and women are to be modeled after the heart of Hitler or after the heart of Father Coughlin. Peace is attained only by first attaining good will, and good will is attained only on a solid foundation of Christian character.

The Christian Home

It so happens that in my daily work I am brought into close and tragic contact with the forces that tend to break down our moral order. I happen to be a member of a board of parole, a position which makes it necessary for me to study the social background of criminals and the causes of the antisocial behavior of criminal offenders. By all odds the chief cause of crime is the absence

of a Christian background. How I wish I could make you understand today what it means to a boy to have a real home, with a mother at whose knee he may kneel and begin to learn the meaning of God. Let me say with all the emphasis that I possess that you can do nothing more important toward creating a better world than to build Christian homes in your local community and to train your people in the principles of Jesus Christ. If a member of a board of parole could pray for only one thing, this would be his prayer: "Let every boy and girl have a Christian home and Christian companions."

Causes of Crime

There are two major factors that determine whether a boy or girl shall be antisocial: First, his attitude toward life and, second, his companions. His attitude toward life depends mainly on the quality of his home environment and his religious training. I fear we have laid too much stress on the blessings of democracy and not enough stress on the responsibilities which go with it.

One of the most dangerous elements in American society today is what I shall call for want of a better name the "gimme" attitude, the feeling that society owes a man a liv-

* Lawyer and Presbyterian elder, Washington, D. C. Address delivered before the General Assembly, May 26, 1942.

ing whether he earns it or not. You may have noticed a tendency on the part of many people to obtain soft jobs from politicians or to get unduly profitable contracts with the Government. If you cross-examine criminals, as I must all the time, you will find an astounding lack of any sense of guilt, but a strong sense that the offender himself has been wronged.

There is another condition that our local communities should be ashamed of—the fact that they have to look to Washington to solve their own local crime problems. It is not complimentary to our local communities that big-shot gamblers and corrupt mayors can be caught only in the net of the Federal Bureau of Investigation. If you have not read the Nucky Johnson article in the *Reader's Digest* for May, let me say that I consider the reading of it a religious duty for every elder and every minister. Why cannot a local community put its own corrupt mayor behind the bars, and why is not the notorious gambler convicted of gambling, instead of Federal income tax evasion? A community is in a bad way if it has not the moral stamina to protect itself against crime. And my earnest plea is for more vigorous church action.

Gambling

I cannot refrain at this point from paying my respects to gambling as

an institution. Let me assure you that gambling is not to be ranked as an innocent pastime or as a minor evil. I rank it very high among the social evils. Most of those who are engaged in it, particularly on a commercial scale, should be placed near the top of the list of public enemies. These men are antisocial at heart. They have solemnly resolved that they will not make an honest living. They are spongers on society. Many of them will shoot a rival if necessary to protect their illicit operations. They will bribe the police. I know criminals pretty well by this time and I want to say to you that there is no group of criminals in the United States more to be despised than the professional gamblers.

Race-track gambling, often looked upon as a relatively innocent sort of pastime, is in fact fraught with such danger as to threaten a breakdown in law enforcement. Just one month ago Prosecutor John Harlan Amen, of Brooklyn, New York, publicly charged that Brooklyn gamblers handed out one million dollars annually to policemen as compensation to them for "winking at a million-dollar bookmaking business." "So general was the practice," said Mr. Amen, "that such graft was considered 'clean money' by policemen who would never take 'dirty money,' i.e., bribes from such low lifes as murderers and crooks."¹

¹ From *Time* magazine, April 20, 1942.

I call upon this General Assembly to declare relentless war on race-track operation and upon the gang of gamblers, bookmakers, and police bribers, and other camp followers who trail the races from Hialeah to Pimlico and from Santa Anita to Belmont Park.

I hold in my hand a bill known as H. R. 6587, introduced by Congressman Knutson, of Minnesota, providing for a national lottery to help finance the war—gambling on a national scale under Government auspices. I cannot help smiling over one sentence in this bill. There is a Federal law, you know, against sending gambling information through the mails, because gambling is considered an evil and the Government does not want the mails polluted with this evil. Near the end of this Government gambling bill I find this sentence: "Nothing in this section or in any other provision of law shall be construed to prohibit the use of the mails for the purpose of carrying into effect this act." This bill would allow Uncle Sam to use the mails for gambling although he prohibits his people from doing so. I call upon the delegates to this Assembly to join with other decent Americans in opposing to the limit this un-American and unchristian proposal.

Liquor

I am impelled to dwell for just a moment on the liquor evil, because

week after week as a member of a board of parole I see a steady procession of young men and young women whose lives have been ruined by liquor. It is my judgment, based on my experience, that liquor plays a prominent part in one out of every four felonies. But the crime figures are less important from a Christian viewpoint than the lives that are ruined, the souls that are lost, the children whose whole lives are blighted, the families who go through hell because of this damnable stuff.

I am not proud of the fact that in my own city, the capital of the nation, the per capita consumption of liquor is the highest in the United States; nor do I take pride in the fact that a spokesman for the liquor interests, testifying before a Senate committee, could describe the nation's capital as "a distiller's paradise." I make no plea here for any particular type of liquor control, but I do say that the time has come for Presbyterians to wake up and to lead in a new battle against this major social evil.

Race Prejudice

Of all the factors in the world today that militate against Christian brotherhood, race prejudice is the most senseless and the most dangerous. I know of no area in which Christians fail more signally to live up to the teachings of Christ than in

(Continued on page 30)

Legislation in Social Action—I

Economic Adjustment After the War

This is the first of three articles in which Dr. Landis will discuss social legislation pending before Congress in relation to which the General Assembly of 1942 recommended "study and appropriate action throughout the Church."

*By Benson Y. Landis **

SOME twenty million industrial workers, according to one estimate, will soon be engaged directly in the production of war materials. The armed forces themselves numbered about 4,000,000 men on July 28, President Roosevelt told his press conference. In addition, a large part of our agricultural production is for "lend-lease account," and thus many of our farm people are producing largely for war exports of food and fibre.

The ordinary citizens, as well as the experts, have very much on their minds the possible readjustments that will come after the war. "What can we work out after this war is over?" is the way the ever-present question is frequently phrased. Every minister, every church member, has heard it or asked it. And we have lately had the words of Vice-President Wallace and Undersecretary Welles of the State Department to the effect that it is imperative that we think both about the war and the postwar tasks.

The outcome of the war will condition the postwar period, of course. One cannot make neat separations of life into prewar, war, and postwar. A stalemate, or a very long, very exhausting struggle to victory by the United Nations, or a short war with a United Nations' victory, or an Axis victory, to mention four possibilities, would all leave their different marks upon our domestic economy.

Assuming a United Nations' victory, with this nation's vigor preserved, what can we look forward to, and what steps should we be taking? In a very short article, one can only hint at some of the ideas being expressed, and some of the issues presenting themselves.

There happen to be literally nineteen national governmental agencies with some definite activities in postwar planning through committees or sections. Some even have their own special publications on the subject. Every large corporation, it is said, has one or more persons doing nothing else than work at postwar plans. Numerous trade unions, farm organizations, co-operatives, and church agencies are at work. Per-

* Associate Secretary, Department of Research and Education, The Federal Council of the Churches of Christ in America.

haps we have already had so much of formulation of plans, goals, methods, that even informed persons will throw up their hands because of the mass of the materials. For it is a "typical American weakness" to rush in, get absorbed, publish much, and then drop the matter.

Why not have one agency to focus the thought and planning? One effort of this sort has already had notable church support. It is that which has crystallized in the proposals contained in House Joint Resolution 291 (77th Congress, 2d Session), introduced by Representative Jerry Voorhis, of California. At this writing, the House Committee on Labor has approved the bill, but the House itself has not had an opportunity to vote on it. At the hearings on the bill no opposition appeared. But not enough popular support has been noticeable to make much of an impression on the wartime Congress.

The Voorhis Bill would provide for a unique group of 34 persons: 5 Senators, 5 Representatives, and 24 others, from the executive branches of government, business, farm organizations, churches, educational organizations, consumers, labor, public health, and other groups.

Such a "National Commission for Postwar Reconstruction" could at least classify and clarify our many plans. It could focus public attention upon outstanding plans and ideas. If it could not resolve all dis-

agreements, it might promote understanding and locate common interests. Full employment would obviously be a goal that all would like to achieve. We can reach the goal, or almost do so, under the stress of war. Can we reach it in peacetime? In what spirit, with what motives, could we maintain full employment?

Many and great issues will surround the huge public debt, and a highly centralized government. How much decentralization will be possible and practical? How much voluntary economic democracy should we have in the postwar period? How can our rival economic groups learn to work in the public interest?

If the churches do not profess to be able to draw blueprints, they can nevertheless do many things of great importance. They can present to governments and economic organizations the moral demands that just and democratic plans be worked out. They may bring together leaders who differ and help them to understand and trust one another. They may help to provide the atmosphere in which fruitful co-operation among free people will continue. They may take a special interest in the overlooked and the disinherited and the unorganized. They may help to reconcile and moderate the strong bargainers, who become pressure groups prone to overlook the inarticulate who have no spokesmen.

“Let Us Stand Beside You”

By Paul Larimore Denise *

TWO bogies used to appear at almost every Hawaii dinner table. The one, expressed in the language of the expert in world affairs, took such a form as this: “Of course you know that the whole Japanese ‘infiltration’ into Hawaii is in preparation for eventual conquest. Why, the day we declare war every factory, utility, and harbor will be blown sky-high!” The other reached the zenith of its telling in this story: Said the Caucasian mistress to her maid, “Is it true that you Japanese maids are supposed to cut the throats of the families for whom you work in case of a war with Japan?” The naïve girl is supposed to have stunned her employer with the following: “Oh, no! That’s the yard man’s job!”

These rumors were not the idle chatter of ignorant gossips. They formed the table talk of educated schoolma’ams and service personnel. The war is now months along, but neither of these fabrications of fertile imaginations has been proven by fact. In truth, both have been shown false. If there was any organized sabotage, Mr. Average Citizen of Hawaii doesn’t know about it. Military authorities, civilian defense leaders, and investigating govern-

mental groups have all borne public testimony to this surprising fact.

But the knowledge that one is not to be murdered in bed by the Japanese laborer and that most of one’s Japanese-American friends are not members of a spy ring, does not solve the problem of the American of Japanese ancestry in Hawaii. This is one of the most pressing difficulties the territory has ever faced. It is fraught with confusion and misunderstanding on every hand both in Caucasian and Oriental circles.

The magnitude of the problem is readily seen by looking at statistics. Thrum’s *Hawaiian Annual* reports the Board of Health estimate of Japanese predominance in the islands with 34.38 per cent of the total population. This means that one in every three faces is Japanese. With the Army figures eliminated (as of 1941) every second person was by blood related to Tokyo. However, of these 159,534 present residents, 124,351 are citizens of the United States of America. What are the potential dangers of the majority group? How shall alien and citizen of such ancestry be regarded in these dangerous times?

The problem is as well recognized by the American of Japanese ancestry as it is by the Federal Bureau of Investigation or the Army. Mayor

* Minister of the Foreign Church, Waimea, Kauni, Hawaii.

Petrie, of Honolulu, writing in *Collier's*, says of these thousands: "They realize that their future depends wholly upon what they themselves do, how they themselves act. . . . The time of test has come and it will be the people of Japanese blood alone who shall say where their loyalty lies." Will it lie with America? From all indications at present, yes. But there are pitfalls to be guarded against by both parties involved.

The situation for the great majority is complicated by the disloyalty of a small minority. The second generation knows, just as everyone does, that there must be some men even among the younger group as courteous, as pleasant and smiling, as co-operative and helpful as the most loyal American, who are really dyed-in-the-wool Japanese. They are feared and hated and will be exposed by other Japanese-Americans if discovered. These throw the floodlight of suspicion on all the rest. Certainly the lot of men and women of Japanese ancestry in Hawaii is not a happy one—and they do resent it!

These loyal Japanese-Americans have tried hard to express their devotion to the United States; but knowing that the disloyal are making the same effort for subversive purposes makes it desperately hard to know just how they can best convince the "haole" (white) of pure intent. A public-school principal, of Hawaii, Mr. Shizuo Tsuchiya, made an ap-

peal to his fellow Americans in behalf of those of Japanese ancestry, in which he wrote:

"We ask but one favor. Do not hinder us. You cannot bring forth the fine edge of steel unless you test it through fire. *Make room for us to stand beside you.* Then, when the war is ended, we shall drink a toast for a double victory—victory for America and her allies and victory for us, for we shall have won our place as *Americans*."

"*Make room for us to stand beside you*" is more than rhetoric. It is the plea of a man who wants to help to protect his own home and children, his friends, his garden, his lifework, his country.

Room is being made for every loyal man to "stand beside" Uncle Sam in the defense of his land, and many responsible positions in Civilian Defense are held by Americans of Japanese ancestry. Much of the prewar foundation study for power unity, transportation, evacuation, and many other items the mainland has never heard of, was carried on by the second (or third) generation Japanese; the camps far back in the hills for use in case of invasion have been worked into shape by this leadership, and the gruelling, back-breaking work has been done by the willing hands of those who want to "stand beside us."

This is not selling out to the Nipponese as was done in some spots of the South Pacific. Most of these

trusted people have been here many years. Many were born here as were their parents also. They are not a new crop "infiltrating" during the period of Japanese war preparation. Yet they are distrusted by white neighbors and hated and feared by Japanese aggressors. The Japanese-American has one more sacrifice to make than the rest of the citizenry. All must bear the restrictions of blackouts, tire and gasoline rationing, business curtailment, and closer supervision of all activity under martial law. But added to these, he now is related to the enemy by the accident of birth and the bond of culture, must bear the burden of suspicion and possible segregation.

Unpleasantness and misunderstanding are inevitable; that mass hysteria will arise in the territory is improbable. But already certain prejudiced and undisciplined minds are drawing the color line; and such discriminatory practices will do much to make the American of Japanese ancestry wonder under whose flag he will get the best deal. Friendship and common interests make for loyalty. Discrimination and unemployment engender traitorous inclinations.

Hawaii-born Japanese agree, however, that two situations demand constant watchfulness: The first is that Tokyo had, and may still have, a careful espionage network. The members of this group, some still

at large, must be apprehended at whatever cost to all Japanese. The second is that there are many aliens and some American-born that, to save their lives, would be neither hot nor cold in case of an invasion; and under pressure of fear some might even aid the enemy as have disgruntled Malaysians and Burmese. So far the Hawaii Japanese is *not* disgruntled. He has been well treated. He loves the country. He is convinced of the fairness and liberality of America; but woe betide his adopted land if he is treated like a stepchild!

The problem facing Hawaii at this juncture of history resolves itself into a question of vigilant tolerance—mutual tolerance. He whose roots have been transplanted must recognize that in the interests of the safety of America, including himself and his children, caution necessitates present inconvenience. The Caucasian, on the other hand, must not be swept into intolerance. All may feel sure that the government and army are well organized and competent to take care of the really dangerous Japanese agents.

The necessity for internal unity is both immediate and ultimate. If each white American could only say, seeing his diminutive brother facing his tremendous heartache, "There, but for the grace of God, go I," Hawaii would have no internal trouble and would look forward to a future without bitterness.

Church Women Have a Social Concern

By Theresa W. Paist *

SOCIAL Education and Action has a vital place in the purpose and program of Presbyterian women. This concern was well demonstrated in the program, the discussion, and the actions of the Quadrennial Meeting of Women's Missionary Organizations held in Atlantic City last May. The theme of the meeting, "For Such a Time as This," was clearly chosen to focus attention upon the immediate scene and to stir the imagination and challenge the interest of the women as Christians and as organized groups so that effective action might result.

Typical of the lively concern of this group of more than 500 women leaders in local churches, presbyterial, synodical, and mission board organizations was a panel discussion on "The Presbyterian Church in a World at War." The panel dealt particularly with the work of the Church in and near military camps and war industry communities. Clearly the deep interest and concern of the women, evident in the discussion following the panel, was the result of the presence of their own brothers, sons, and husbands in military camps and war industries. No moment of the entire conference

was more emotionally tense than during discussion of the plight of prisoners of war.

But the reaction to the whole military scene was not one of mere emotion but rather a quiet acceptance of responsibility. The war is a people's war and women are people, and in this country they are citizens. The State is reaching into American homes the country over, calling men into military service; but women citizens are a part of the State that does the calling and the training of our men for effective service. Realizing this these women leaders in the Church felt responsible, not only as church members but as Christian citizens, to make the life in and about camps and industrial communities wholesome.

The selling of beer within some of the camps and the vicious activities of the liquor traffic and organized vice in the vicinity of camps was given consideration by a special group. Pending legislation was discussed and recommendation for action made for later consideration by the conference at large. Women are supposed to be almost painfully realistic; they want the war to be decisive and as short as possible. Drunkenness and vice-bred disease are burdens to carry, chains around

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* Member of the Board of Christian Education, member of its Committee on Women's Work, and Chairman of the Women's Joint Committee of the three Boards.

General Assembly's Report

The publicity given to the social pronouncements of General Assembly tended to lift out for overemphasis the General Assembly's original action, its later reaction, and then its final action on an amendment concerning the war.

Such publicity tended to obscure the report as a whole, which is worthy of the attention and study of every Presbyterian who wants to be literate about his Church in its social thinking and outreach. With voices everywhere clamoring to be heard in the making of today's and tomorrow's world, and with groups pouring out their blood to win the right to fashion that world, every member of the Church should be familiar with the thought and convictions of his Church and its expressed sense of responsibility for the social situation.

To facilitate such individual and group study, the Department of Social Education and Action has for distribution on request, without charge, copies of the Report of the Standing Committee on Social Education and Action of the General Assembly together with suggestions for discussion and further reading.

A few items in the report are singled out for special treatment below, but within recent months nowhere in the life of the Church has there been shown a greater prophetic readiness of spirit and vision than within the following general statement: "We are witnessing the death of one age and the birth of another and we must be prepared for far-reaching changes in the conventional framework of our lives and in the national and international order. As a result there will necessarily be a reappraisal of nationalism, of capitalism, and of all existing ecclesiasticisms. The Church is challenged to accept the inevitability of this change and to direct this reappraisal to the end that there may be established a new brotherhood more closely approximating the Kingdom of God."

The Church and Labor

With its Labor Day, the month of September invites our special thought on the place of organized labor in the life of the nation and the world. Elsewhere in this issue will be found the Labor Sunday Message issued by the Federal Council of Churches, the use of which is suggested for the second or third Sunday.

General Assembly, recognizing the importance of "The Church and the

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World of Industry," declared: "The Church must urge sustained study and effort on behalf of a higher standard of living for the masses of men and a more secure position for them in the economic world. Through science we have the means to assure the material basis for the abundant life, and in the gospel of Jesus Christ we have the motivation and the faith. Our task is to unite technical means and these Christian insights into a living social pattern that will assure an equitable distribution of goods and services. We believe that this can be done within the framework of a democracy that is motivated and guided by Christian faith and principles."

General Assembly also approved "a special study on the Church and industry by the Department of Social Education and Action in co-operation with leaders of special competence from management, labor, and the public, reporting the results to the General Assembly of 1943."

Conscientious Objectors

In its section on "Democracy and the Community," the report of General Assembly reaffirms "past deliverances of General Assembly on the equal standing within the fellowship and support of the Church of those who for conscience' sake either object to, or participate in, war. We urge the continuance of the Government's recognition of the right of conscientious objection and its extension into all aspects of participation in the war effort."

In this connection, it is well to recall that there are, as of August 1, 95 or more Presbyterians who have been certified as conscientious objectors by the Government and are in Civilian Public Service Camps. Something like one half of these are able, either through their own or friends' resources, to defray their maintenance of \$35.00 a month. The General Assembly of 1941 designated the Office of the General Assembly "as a place to receive from interested churches and individuals funds for their relief, which are to be administered through the Presbyterian Emergency Service Commission." The amount sent in so far to this fund has not been adequate to meet the incurred indebtedness of Presbyterian conscientious objectors. As the Church bends its effort to raise hundreds of thousands of dollars on behalf of those who in good conscience engage in war, surely it will also want to contribute the sum of a few thousand dollars on behalf of those who in equally good conscience feel constrained to follow Christ into "work of national importance under civilian direction."

Legislation

Of the privileges of our democracy to be used by Christians for Christian social objectives, two are particularly important. The first is that of petition. The second, freedom of speech and assembly, is a right not so much to be enjoyed as to be *used*.

Pertinent to this vital democratic process is the section of the Standing Committee Report on "Recommendations Concerning Pending Legislation." General Assembly has underscored certain measures now before Congress, calling upon the Church to "study and take appropriate action" in reference to them.

In this, and in the two subsequent issues of SOCIAL PROGRESS, Dr. Benson Landis will discuss these measures, in order to help us to make an informed and active response to this section of the Report. Such nonpartisan, political action is a significant element of Christian social action.

Protection for Growth

When forests grown with pine are devastated by fire or lumbering, nature sets to work to regrow what has been lost. Pines lead a precarious existence during their early growth, so poplars which quickly and hardily spring up afford the protection needed by the oncoming pines. Thus when the forest is once again grown with pine it is because of the rich service of the poplars.

In the process of slow but indispensable reconstruction when the war is over, the Christian Church must stand ready to play the part of the poplars. To this end, the members of the Church themselves must be understanding of the things that make for peace. They must be firm in their willingness to accept for themselves what these conditions require and vigorous in their efforts to build Christian principles and insights into American foreign policy.

Our New Members

Newly elected members of the Committee on Social Education and Action include: from the Board of National Missions Mrs. John M. Beatty, of Philadelphia, and from the Church at large, nominated by the General Assembly, 1942, Dr. Paul S. Heath, of Kalamazoo, Michigan, and Mr. Douglas P. Falconer, of New York City, to succeed themselves; Mr. John Foster Dulles, of New York City, an international lawyer and chairman of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches; Mr. Thomas L. Jones, of Detroit, Michigan, Vice President of the International Brotherhood of Maintenance of Way Workers; and Dr. Harold L. Bowman, Pastor of the First Presbyterian Church of Chicago, Illinois.

Church Women Have a Social Concern

(Continued from page 19)

our feet, and women see no sense in it. They are more than a little disturbed. The wrath of women is rising and we feel it back of the measured and restrained resolutions passed by the Quadrennial:

"We, the organized women of the Presbyterian Church in the United States of America, assembled in Quadrennial Session at Atlantic City, New Jersey, May 11-18, 1942, respectfully petition Congress to enact Senate 860 (the Shepard Bill) prohibiting the sale of intoxicating beverages within and near military bases.

"Whereas, in this time when our country is at war we are urged to deny ourselves unnecessary indulgence, to maintain physical fitness, and to conserve all material;

"We resolve that, in the interest of the conservation of both material and human resources, we desire the prohibition of the manufacture and sale of intoxicating beverages within the United States of America for the duration of the present national emergency;

"We further resolve that we will undertake to promote public sentiment toward this proposition by seeking publicity for it in our local and church papers, and by making it a topic of conversation."

Perhaps none realize more keenly than do the liquor interests that,

while today all seems to be going very well, a tomorrow is coming. To put it in the words of a family: "Watch out! Ma's getting mad!"—and "Ma" has a vote as well as a voice.

Another evidence of the social conscience of the women of the Church was their compassionate concern for the experience through which Japanese Christians in this country were passing. The thoughtful resolutions speak for themselves:

"We, the women of the Presbyterian Church in the United States of America, . . . wish to send this message to our brothers in Christ of Japanese ancestry who, because of the present world emergency, have been evacuated from their homes in various areas of the United States.

"1. We extend to you our heartfelt sympathy for the pain and loss which you are experiencing.

"2. We heartily commend your loyal co-operation with the Government in meeting this situation.

"3. We are challenged to deeper Christian living by your Christlike example and spirit, which have enabled you to meet such a test with neither bitterness nor wavering in your faith.

"4. We assure you of our continuing interest and prayers, that all your own needs may be met and that He who maketh even the wrath of men to praise him will turn your present adversity into a great and unprec-

edented opportunity to win your fellows who do not know our Christ.

"5. We shall welcome from you, at the earliest possible opportunity, suggestions of practical ways in which we may help. We suggest that such information come through the recognized church representatives who are working with you, in order to insure our immediate reception of these communications."

The concern of the conference for the war effort of the Church was voiced in its "Call to Presbyterian Women" in which the Quadrennial urges church women:

"To show friendship and understanding to the men and women in service for the defense of our country.

"To take our full share in efforts to relieve the suffering of those who are the victims of war.

"To combat the rising tide of hatred caused by war.

"To show sympathy and practical helpfulness to enemy aliens, minority groups, and those uprooted by the exigencies of service areas."

That the social concern of Presbyterian women is broad and inclusive is evident in the plan of national organization of Presbyterian women. As adopted by the conference, this plan has within it this statement: "The primary emphasis shall be upon the wide work of the Church, as promoted through the Board of National Missions, The Board of Foreign Missions, and the Board of

Christian Education."

It is safe to say that one element which has influenced missionary women in this expansion of their interests has been their conviction that Social Education and Action is Christianity in Action. This is already apparent in their support of community centers, of the work of secretaries for Social Action in their own societies, and of the activities in this area as they are related to the Board of National Missions, the Board of Christian Education, and the General Assembly.

Finally, one of the most fundamental interests in the Quadrennial centered around the question of a just and durable peace. Here the whole missionary enterprise was seen to be playing its real part.

Surely the closing paragraphs of the "Call" sum up the social concern of Presbyterian women:

"To consecrate ourselves to the task of building a democracy at home which recognizes individual worth and strives for justice for all the people.

"To maintain unbroken the on-going ministry of the Church at home and unto the uttermost parts of the earth.

"Finally, to dedicate ourselves to the task of demanding of our country that it assume its full responsibility now and in the days to come in helping to build a world order based on love and justice without which there can be no peace."

A Christian Charter for Tomorrow's World

(Continued from page 4)

Reference is made in the *Fortune* article to the power to be derived from the establishment of an Anglo-American coalition that will be "strong enough and enduring enough to give protection to nations." But it is not made clear what nations are to be protected, nor by what instruments of power this protection is to be assured, nor by what agency or through what machinery this protection is to be mediated.

It is obvious, as the *Fortune* article suggests, that a "peaceful and decent world is inconceivable . . . without profound collaboration between the United States and Great Britain." It is the principle of arbitrary selection to which I object—the choosing of certain nations whose good fortune it will be to share in some form of co-operative enterprise after the war. As far as I am concerned I hope the United States will never be a party to any form of postwar organization that is not all-inclusive, and that does not provide for the collaboration of all nations, victors and vanquished alike. It will be a tragic day for America if this country is ever maneuvered into a power coalition the effect of which can only be to attach the United States to a system of empire that outrages the Christian conception of universalism. Defenses must be set up that will guarantee nations against further aggression from the Axis Powers. With this accomplished it will remain for the statesmen to abandon policies of encirclement, to forego the quest for an equilibrium uneasily established by a balance of power first on one side, then on the other side, and proceed to the task of creating a genuine world community in which the security of each nation is achieved through the security of all of the nations.

For another thing, the churches must

be no less concerned about the problem of economic reconstruction after the war. I am not much of an economist. Not many preachers are. As a matter of fact very few economists are economists. All things considered, I think preachers and inexperienced Christian laymen would do well not to try to formulate economic blueprints for tomorrow's world. But here again the churches have every right to proclaim certain principles of economic justice. They must insist that man is not a machine to be hired when his labor is a source of profit to others and to be fired when it suits the convenience of his boss to fire him. Nor do I believe in the tyranny of labor. Surely somewhere between the tyranny of capital and management and the tyranny of labor there is a golden mean of Christian justice for each and all. We can't have permanent world justice and peace so long as we have cycles of mass unemployment and diminishing opportunities for economic advancement for the youth of our own and other countries. If there is need for world political machinery after the war, there is also need for world economic machinery after the war.

In the third place, and looking beyond political and economic planning as such, the churches of Christ in America are seeking through their own life and in their relations with the churches of other lands to lay the spiritual bases of an enduring peace. The churches are seeking to do this by visibly demonstrating the fact that the Christian community transcends the divisions created by war.

What the churches are in this period of world upheaval will influence the shape of things to come far more than what the churches may say. For if within the life and work of the churches it can be shown that in Christ there is no east, no west, no north, no south, the secular world may come at last to believe that if spiritual solidarity can be achieved, political, economic, and cultural solidarity may also be achieved.

*Labor Sunday Message, 1942**

The Christian Order

Christianity judges economic practices by ethical standards. The economic order is not an end in itself. Materials and machines are means to be used by man for the production of that which is necessary, useful, or beautiful to the end that human personality may be enriched. Men and not things are the goal of social living. All men are of worth and belong to one family. Progress is dependent upon co-operation and . . . the good will that emerges from love.

Christianity demands a society wherein the universal obligation to work is recognized, and all engage in some socially necessary service. It sees work in terms of its spiritual significance as making fullness of life possible for all men. It challenges the assumption that self-interest is the only sufficient motive to drive men to real achievement and repudiates the pagan axiom that moral right must bow to economic necessity. In the Christian view, divisions of class, race, and nation are concepts too small to unite men for effective community life. . . .

Labor and Society

The general recognition of the right of collective bargaining, long advocated by the churches, has now placed labor in a position to defend itself from many former practices of exploitation. Labor has achieved a power which matches the power of management and ownership. The churches cannot be satisfied, however, with a situation in which two massive powers approximately balance each other if their relationship is one of tension and frequent hostility, each merely defending its own rights or privileges. If a stable and sound democratic life is to be achieved, consonant with Christian principles and promoting the general welfare, the interests of all groups must be brought into more effective harmony. . . .

Our churches must have both sympathetic and critical relationships with all economic groups and an understanding of their purposes and problems. In their relationships with labor especially, our churches are handicapped by two limitations: first, the ranks of labor are not adequately represented in the membership and leadership of our churches; and, second, church people generally are uninformed concerning the purposes and problems of the labor movement.

* Issued by The Federal Council of the Churches of Christ in America through its Department of the Church and Social Service. Requested to be read in the churches on Labor Sunday, September 6 or September 13, 1942.

The New Task of the Church

It is incumbent upon our churches, therefore, to seek more energetically to bring the laboring people into the churches and to give them positions of leadership along with others on the basis of Christian stature and spiritual achievement. Church groups should also obtain the counsel and participation of representatives of labor in the educational and social action programs of adult classes, missionary societies, young people's groups, and other organizations. Labor, on the other hand, should be reminded that, although the achieving of a reasonable standard of living may be a factor contributing to the good life, the truly good life cannot be found apart from the spiritual and moral resources of character. Labor needs the Church.

The Church belongs to no group, race, or nation. It has a concern for every group and is committed to the achievement of a society of justice and good will for all. It should, therefore, have such a relationship with both labor and employers as to be able to assist them both in the task of eliminating those practices which impair their integrity and their service to the community, such as the resort to violence, racketeering, autocratic methods, monopolistic practices, internal dissensions and disregard of democratic controls.

There is real hope for the future in the present general collaboration for production on the part of labor and management, their voluntary agreement to eliminate strikes and lockouts in war industries, and their co-operation in many industries through joint production committees. . . .

Broader Co-operation

The development of stronger and more responsible producers' associations, farmers' organizations, labor organizations, professional groups, and consumers' co-operatives is to be encouraged. From both employers' and labor groups there have come suggestions that such organizations be integrated into some form of voluntary national economic council for planning, in co-operation with government, for maximum production and consumption, the abolition of unemployment, and for devising methods of co-operation in postwar economic reconstruction. The churches can support such suggestions in principle. . . . Such councils alone, however, will avail little if the right spirit is lacking. The great contribution of the churches is to assist all groups to attain more of the spirit of Christ and so to achieve a new tolerance, understanding, friendliness, good will, and co-operation for the common good.*

* The message in leaflet form may be ordered from the Federal Council of Churches, 297 Fourth Avenue, New York City. Price, 4 cents each; \$1.40 a hundred.

For Work and Workers

A Service of Prayer and Praise

CALL TO WORSHIP:

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."
Jer. 9: 23, 24.

PRAYER OF INVOCATION:

"Almighty and all merciful God, the Source of all life, the Father of all spirits, and the Author of all good, grant that we may be of one heart with all thy worshipers everywhere who lift up to thee the voice of praise and thanksgiving. Thou dost seek and meet us in all the simple things around us, in the riches of nature, in the love which binds us to the living and to the dead, in our daily labor, and in all the calls of duty, in our gladness and in our grief. Teach us to discern thee, and let the veils that hide thee from us be taken away. Lift us above our doubt and fear into communion with the mind and spirit of Jesus Christ." Amen.

John Hunter.^a

HYMN: "We Bear the Strain of Earthly Care." Tune, "Azmon. C.M." ³

LITANY OF PRAISE AND PETITION:

"In the beginning God created the heaven and the earth."

We thank thee, O divine Workman, for thy creative labor by which our universe was established.

"He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth."

We give thee thanks, O Giver of all good, for the food by which all men live, and for the raw materials—coal and cotton, iron and oil—by which life is warmed and clothed, housed and protected.

"It is good and comely for one to eat and to drink, and to enjoy the good of all his labour . . . all the days of his life, which God giveth him: . . . to rejoice in his labour; this is the gift of God."

We thank thee, O God, for the honest rewards of honest work. Help us to deserve that which we earn, and to deny to none the just return of the labor of hand and heart.

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me."

Teach us, O Spirit of the eternal Christ, to labor under thy yoke—in honesty that sanctifies effort, in diligence that ennobles toil, in

brotherly love that unites all who work with whatever tools of brain and brawn in the service of mankind.

Jesus said, "My Father worketh hitherto, and I work."

O Christ of God, grant us in the common tasks whereby we serve each other the same spirit which doth bind thee and thy Father together as thou dost ever work for our salvation.¹

PRAYER OF INTERCESSION:

O God, who hatest nothing that thou hast made . . . and lovest every soul of man more than a mother her only child, may this same . . . love displace man's inhumanity and selfishness. . . .

We pray for the coming of the commonwealth where those who toil shall be honored and rewarded; where a man's worth shall be reckoned higher than the price of the things he fashions with hand or brain; where science shall serve, not destruction or private gain, but preservation and the common good. . . .

Make a new tie of sacrifice between us all. Since thou didst . . . declare thy nature most of all in the Craftsman of Nazareth, so once again may redemption spring from the ranks of those who toil.

We do not ask to pass beyond the things of sense and time, but to see in them thy presence; in the crises of our times, thy judgments; in the rising demand for righteousness, the coming of thy kingdom. Through Jesus Christ, our Lord. Amen.

William E. Orchard.²

HYMN: "O Master Workman of the Race." Tune, "Materna. C.M.D."³

THE READING OF THE LABOR SUNDAY OR OTHER MESSAGE.

THE CHOIR. Selected, or hymn: "Turn Back, O Man, Forswear Thy Foolish Ways."³

SERMON OR ADDRESS: "Diversities of Gifts, but the Same Spirit." (I Cor. 12: 4.)

PRAYER.

HYMN: "God Bless Our Native Land." Tune, "Dort 6.6.4.6.6.6.4."³

BENEDICTION.

¹ The Service of Worship is prepared and the Litany written by Rev. Ganse Little, Minister of the Broad Street Presbyterian Church, Columbus, Ohio.

² Prayers from *Devotional Services*, by John Hunter, and *The Temple*, by William E. Orchard, E. P. Dutton & Co. Used by permission.

³ Hymns are found in *The Hymnal* (1933). Presbyterian Board of Christian Education, Philadelphia, and in other standard hymnals.

Additional copies of this service may be had in leaflet form for congregational use on Labor Day Sunday or any similar occasion. A copy should be in the hands of each worshiper. Order from your nearest Presbyterian Book Store. Price, single copy, 2 cents; \$1.00 a hundred.

Building on Christian Foundations

(Continued from page 13)

the realm of race relations. It is the more indefensible and the more unworthy of us not only because of the utter lack of logic or fairness in it, but because it convicts us of selfishness and snobbishness.

I enjoy thinking of the Chinese explanation of the superiority of the yellow race: When God made man, the story runs, he did so by baking clay in an oven. His first attempt was not successful, because he left his human loaf in the oven too long and it came out black. His second attempt resulted in an equally inferior product, because the baking process was too short and the man came out underdone and unfinished, being white. His third and last attempt showed a perfect result, the man coming out a beautiful yellow or brown. This delightful explanation has at least the merit of proving that the Aryan is as far removed from God's standard of perfection as is the Negro. I could name some white men whom God apparently forgot to cook at all! The Chinese explanation perhaps comes nearer to a rational explanation of race prejudice than does our own, for ours is somewhat akin to Hitler's barbarous asseveration of the superiority of the German type of blood. Now science proves our assumption wrong with the announcement that if different racial types of blood are put in different test tubes, the scientists cannot tell which is which.

My ancestors were French and Scotch. I have always been thankful that I was brought up among Scandinavians, Italians, Germans, Irish, and Jews, and I loved all of them. They were my people and I belonged to them. The lawyer who has been most helpful to me in my professional career is a Jew and one of the brilliant leaders of the nation's bar. Incidentally, that lawyer has recently been pleading with Jews in the South to put an end to

their prejudice against Negroes! The physician who restored me from sickness to health is a Jew, now serving with distinction as a medical officer of the United States Navy in Iceland. Three of my closest friends in Washington are Negroes—one a lieutenant colonel in the Army, another a distinguished educator, still another an eminent lawyer.

In the whole category of factors that cause intense heartaches in the human breast none is worse than the feeling of "not belonging." Stab a friend with a knife and he may recover and forgive you, but let him know that there is something about him that prevents him from belonging to your group or class and you have created a permanent barrier between your heart and his. With all the power at my command I beseech you to expel from your hearts every vestige of race prejudice and resolve now that henceforth you will fight it as the "Number 1 enemy" of Christian brotherhood. In so doing you will make a notable contribution to democracy. For do not forget that wonderful statement by Thomas Mann, German expatriate, who said: "Democracy is nothing but the political name for ideals which Christianity brought into the world as a religion." If we do violence to democracy we do violence to the ideals of our religion. And if we are snobs, we do violence to both.

Now in closing, a personal word to ministers and elders. So tragic is the world situation, so vital our cause, that we have got to clear all decks for action. I like to think of the Presbyterian Church as one of the world's greatest and most efficient fighting organizations for the protection of all those things in life which men hold dear. I like to think of a great army of 5,500 consecrated ministers and 50,000 elders leading in a great drive for a better world. As we return to that world where multitudes of men surge and struggle, we shall have need of courage; but if Christ goes with us, all will be well.

The Workshop

The Church and Labor. The Church is becoming "labor conscious" probably because of the position of increasing importance which the labor movement is occupying in the everyday life of the people as well as in political relationships. Dramatic evidence of the growing concern of the Church was the visitation of union meetings by commissioners to the General Assembly last May, to carry the Assembly's greetings and thus to establish more friendly relationships with the organized labor groups in Milwaukee. Because this project may have been the beginning of a significant development in human relationships, a report seems to be in place in "The Workshop."

The response to this gesture of fellowship far exceeded expectation. Commissioners to the General Assembly responded to fifteen invitations extended by both A. F. of L. and C. I. O. unions. Two of these groups were the county councils of these labor groups with a delegated membership from each of the local unions of the city. Other meetings represented locals with membership as high as 6,000.

For the most part a cordial welcome was extended by the union, and genuine interest shown in the greetings brought from the General Assembly and in the message of the speaker. In some cases an atmosphere of suspicion was replaced with a friendly response, and in many instances the addresses were followed by a period of informal questions and discussion. At one meeting in which the viewpoint of the speaker seemed somewhat at variance with that of the union members, the subsequent discussion lasted a full forty minutes and was marked by complete frankness and friendly understanding. Another speaker who was the guest of one of the county meetings later received an invitation to address a local union.

The reports from these speakers indicate that a number of them with personal experience in the industrial or agricultural field were able to use that experience in establishing a friendly relationship with the unions they visited.

The messages of all the speakers were substantially the same. They expressed appreciation of the opportunity to be heard, recalled that Jesus himself was a craftsman and that most of his disciples were workers, that his most devoted followers in the Early Church were the common people to whose needs Jesus was always responsive and whose rights he championed. Admitting that the Church had often failed in concern for the needs of the workers and in its service to them, these speakers, nevertheless, emphasized the fact that the Presbyterian Church, as well as the Church at large, has defended the rights of labor and rendered definite service in many instances. They emphasized, too, that the Church needs labor and certainly labor needs the Church.

One speaker declared that for somewhat the same reasons both the Church and labor had failed to make clear their purposes and their program to the public in general and to particular groups who needed especially to know their ideals. He stated that it was high time that labor and the Church established closer relations so that they might help each other in the attainment of the purposes that would serve all the people.

Without exception, every commissioner who had a part in this project felt that it had been a valuable personal experience. This gesture of friendship, they urged, should be a regular feature of the General Assembly program, and a similar invitation should be extended by the General Assembly to labor leaders to address General Assembly groups, giving opportunity

for informal questioning and discussion. One speaker urged that similar procedure be followed in synods and presbyteries, care being taken that there be an exchange of representatives. Against the background of this significant experience, the following may be suggested for synod, presbytery, and, in some cases, local church groups who wish to promote closer and more friendly relationship between church groups and organized labor:

1. In this church-labor project we have a possible "method" for the promotion of understanding and fellowship between labor and church groups.

2. It is a technique, however, which, unwisely used, might do more harm than good. The temptation to "preach" to labor must be avoided and church men and women must truly recognize the mutual need to receive, as well as to give, interest, understanding, and help to the other.

3. In many cases the first step might well be that outlined in the following comment from one experienced speaker:

"It is my conviction that it is extremely important that the Church exert every effort to get close to the working man. However, I do not feel that the wisest approach is through an attempt to get a lot of ministers to speak before labor unions. Certain groundwork needs to be done before that can be as effective as it ought to be. I am curious to know how many ministers have gone out of their way to cultivate a friendship in these organized groups. I am sure, for instance, that if ministers (or Christian laymen) were in some way allowed to mingle with this group on its Tuesday-night meetings, share with them their problems, and counsel with them in their difficulties, it would do much to bring labor and the Church to a better understanding of each other."

4. It might be that such visitors to union meetings would at first listen only, making no comment or suggestion unless specifically invited to do so. In other words,

they would be there to learn.

5. Some local churches, through interested members having an entree to labor groups, might invite a union representative to attend a meeting of some small, interested church group. He might be invited to tell the union story; to describe the making of a contract with an industrial organization and how that contract works; to outline the conditions needed in order that the contract may serve the interests and welfare of both worker and employer and how these conditions may be brought about. An interesting sequel to such a meeting would be another to which the group would invite the production manager or the public relations representative of a plant having a successful labor contract in operation.

6. As understanding and confidence grow, church group members, or representatives, may be invited to attend, with equal informality, meetings of the union to discuss church and community problems of mutual concern.

7. The Church must be willing to adopt the attitude voiced in the address made by another speaker—a statement which was, incidentally, well received:

"I pointed out that our Church had set up a Department of Social Education and Action which had introduced and accepted many social pronouncements in the interest of labor. I stressed the fact that our opportunity to speak was a privilege which we greatly appreciated. I spoke of the necessity of our working together, the Church as an institution and labor as a movement, both having great ideals and a great program, yet both having made mistakes. Labor, I said, through its members was developing great power which must be guided and directed if it is to achieve its aim."

Major Emphasis—1942–1943

Groups of men, women, and older young people the country over are placing "A

Just and Durable Peace" at the head of the list for study and action. Our Presbyterian program, outlined in "The Workshop" in SOCIAL PROGRESS of March last also gave first place to that emphasis and a packet discussion guide, "The Christian Church and World Order," was prepared for the use of study groups (see description in "Study and Action," page 40.) Many such groups in churches, conferences, and training institutes have met during the past summer; new groups are springing up throughout the Church; S.E.A. chairmen are arranging special conferences during presbytery and synod meetings; training or coaching institutes are being held. The Quadrennial Meeting of Presbyterian women in May last also gave world reconstruction an important place on the program for the coming year, and the General Assembly of 1942 recognized the need for study and action here and now in order that the Church may be ready to make its influence felt in the postwar rebuilding program—spiritual, physical, and political—in which the United States must bear so great a part.

Many helpful materials in addition to the packet discussion guide are available. (See descriptive list of new S.E.A. materials on page 40 of this issue.)

The following suggestions will answer many requests for programs for single meetings, for one-day conferences with two or more sessions, or for worship services or dramatic presentations to be used in a program introductory to a more extended study.*

Dramatic Presentations (May be used as "single programs" or preceding a panel or forum):

The Meaning of the Flag, a dramatic worship service, adapted by Elizabeth Klaer from a service in *Bound in the Bundle of Life*, a book of original worship services by Margaret Applegarth (Harper). Appeared in the May issue of SOCIAL PROGRESS. May be used to create

the mood or spiritual atmosphere for the presentation or discussion to follow. (10 cents.)

A Chancel Drama. For use during Armistice week or before or after as occasion may require. Will appear in SOCIAL PROGRESS for October (extra copies, 10 cents).

The Price of a Free World. A brief radio interview based on the much-discussed address by Vice-President Henry A. Wallace. May be used in a forum or other group meeting. Mimeographed. (Free.)**

Single Meeting Suggestions

Christians Face the Postwar World. A topical presentation by four speakers: each presenting one of the aspects of the theme as developed in Dr. Paul Silas Heath's pamphlet of the same title. (15 cents.) Questions and discussion may follow each talk or the entire presentation. For this part of the program not only the four speakers may be used as resource, but the chairman of the meeting and also persons in the audience may have a real contribution to make.

What Are We Fighting For? A panel of four or six members with a chairman. After the problem has been "opened up" questions and contributions from the listeners may follow. Such questions as the following may be considered:

What are we fighting for?

What are other nations fighting for, both those with us in the United Nations and those against us in the Axis powers?

How do our objectives agree or conflict with those of our allies and of our enemies?

Can any of us move toward these things we want after the war by continuing the old pattern of national sovereignty, or can we best achieve these ends by recognizing that we live in an interdependent world? What changes would this involve?

What should the United States be ready to sponsor and do after the war in seeking its peace aims? What difference will

this make in what we have been doing in the past?

How may Christians help America to plan a constructive role in establishing a continuing peace?

What must we do in our local churches as our share in the total Christian contribution to a just and durable peace?

Two excellent pamphlets for such a panel are: *World Government—To Prevent a Third World War* and *World Government—To Win the Peace*. In question and answer form each pamphlet lists some fifteen questions with a brief comment under each. These may be ordered from the National Peace Conference, 8 West 40th Street, New York City (5 cents each). SOCIAL PROGRESS for June, 1942, and Dr. Van Kirk's article in this issue, also contain appropriate material.

The Delaware Conference. The program and findings of the Conference may be discussed after the manner of the radio round table; or the purpose and plan of the conference may be described by the chairman and a number of speakers may follow, each reporting on the findings of one commission; or the group with a flair for dramatization might reproduce a session of the conference in which findings were received, discussed, and approval given. Material for this presentation will be found in:

* *Message from the National Study Conference on the Churches and A Just and Durable Peace (Findings)* (10 cents).

* *A Handbook for Leaders on the Churches and A Just and Durable Peace* (15 cents).

SOCIAL PROGRESS, May, 1942 (10 cents).

The Voice of the Church. The Report of the Standing Committee on Social Education and Action as adopted by the General Assembly, 1942, may be presented in one or a series of meetings of a single organization or at midweek or church-night services. This report gives the official declarations of the Church, and presents

a synthesized pattern of the many different social issues in their relation to our major concern for an ordered, just, and brotherly world.

Here again the presentation may be in the form of topical reports by a number of speakers, under a chairman who will introduce the speakers, summarize the points made, and preside during the discussion which follows. The round-table or panel procedure are equally suitable.

World Government Day. On Armistice Day, 1942, this second annual observance will be held under the auspices of the National Peace Conference. A World Government Day Kit has been prepared which includes program suggestions and a wealth of pamphlet material which will be useful not only on this occasion but in any study group on this theme. Order from the National Peace Conference, 8 West 40th Street, New York City. (25 cents.)

Program Outlines for Conferences. These program outlines on the Church and World Order are for one- or two-day presbytery, synod, or city-wide conferences of ministers, representatives of church organizations, and other interested leaders. They are planned for two, three, or four sessions and may be adapted to many situations. Mimeographed.**

* Starred pamphlets are included in the packet: "The Christian Church and World Order" (50 cents) or they may be ordered separately at prices indicated from Presbyterian Book Stores.

** Order mimeographed materials from Office of SOCIAL PROGRESS.

Hanover College

Counselling students? Remember Hanover! 116th year; Presbyterian; overlooking the Ohio; assets tripled recently; 350 students from twenty states; a year, \$500-600; national fraternities and sororities; required Bible; extensive curriculum; experienced faculty.

Albert G. Parker, Jr., President, Hanover, Ind.

About Books

Walter Rauschenbusch: A Biography, by D. R. Sharpe. Macmillan. \$2.75.

Although he did not originate the term, Walter Rauschenbusch was the greatest modern exponent of the "social gospel." To him, it was indeed the social gospel rather than any social ism. This excellent biography makes clear the evangelical passion which was at the center of Rauschenbusch's life. He burned within for the souls of men while, also, he was on fire for justice in their standing with each other within the social order. A biography is long overdue of this truly great Christian, and the reader can be glad that this need has been met by Dr. Sharpe. A pupil, a secretary, and an intimate friend of Walter Rauschenbusch, Dr. Sharpe has, in addition, availed himself with fine discrimination of the writings, addresses, and correspondence of the man of whom he writes.

Walter Rauschenbusch's early home background of strong, German pietistic influence; his travels and studies abroad; his early ministry on the west side of New York City; his fearless leadership in the Church and in the Socialist and labor movements; the development and flowering of his religious experience; his contribution to Christian thought both within and beyond the Rochester Theological Seminary—these are treated fully and in splendid balance.

The author gives extended treatment also to Rauschenbusch as the author of the several books which in their own way shook areas of life and thought loose from social complacency and from the notion of a gospel proclaimed for a particular group or for only a fragment of life.

C. P. H.

Cordell Hull: A Biography, by Harold B. Hinton. Doubleday, Doran. \$3.00.

The author is a former newspaper man who has enjoyed at times a close relationship with his subject. He has added to this a careful study of the records that bear on Cordell Hull's life. The result is a study that is appreciative but discriminate, written in a way that sets Mr. Hull intimately in relation to contemporary events with which he has had to deal and which he, in turn, did so much to mold.

Cordell Hull in his early life and as a leader in Tennessee public life; Cordell Hull, a national leader through his membership in the House of Representatives; Cordell Hull eventually playing a major role upon the international scene as Secretary of State, a position which he has held longer than any of his predecessors—such is the development of the stature of Mr. Hull in public life. Cordell Hull, "the County Judge"; Cordell Hull, "the Father of the Income Tax"; Cordell Hull, "the Real Good Neighbor"—these depict the far shadows that the growing measure of the man cast. And in their telling Mr. Hinton gives an excellent summary of the events of the last half century.

But through the maze of public events and public policy and public position, there is drawn the picture of a man who neither sought favors nor shirked hard work; who preferred to toil patiently to win men's minds rather than to coerce or cajole; who saw beyond the political emphasis in international relationships stressed by the Versailles Treaty to the economic basis for international stability, but who never lost sight of the basic human element in all relationships.

C. P. H.

The Unfinished Task: Economic Reconstruction for Democracy, by Lewis Corey. Viking. \$3.00.

A barrage of words from many books has befogged the enthusiasm which people feel for democratic methods. Words such as "managerial revolution," "conservative return," and other phrases have instilled the idea that the future is in the hands of the managerial and technical class of industry. The presumption in this view gives credence to a subtle attack upon democracy. If our civilization is dependent upon the technical and managerial abilities of industrial executives, then these executives should have the final voice in determining policies.

This assumption is vigorously attacked by Lewis Corey. He insists that a tendency in the direction of centralized managerial control does not mean a democratic solution is impossible.

The pattern of change, says Mr. Corey, has the following elements:

1. The transformation of capitalism.
2. Emergence of a new economic order.
3. Industry in charge of technical-managerial, professional, and administrative employees.

These factors furnished the basis for the totalitarian pattern of a new economic order; but, the writer contends, we need not follow that pattern. We can and must have a functional democracy which specifies power for use on successive levels rather than centralizing the power at the top.

JOHN FIELD MULHOLLAND

The Making of Tomorrow, by Raoul de Roussy de Sales. Reynal & Hitchcock. \$3.00.

To see one's own people and nation through the eyes of one who is of another nation and people is an enriching experience. The author of this volume came from France as a newspaper correspondent in 1934 and has lived here ever since. What he has to write about the United

States and democracy is decidedly worth pondering. Within himself, the author represents a fusion of the continental point of view and an understanding of this country. He also combines intellectual humility and incisive insight. He looks out upon the world scene as one who knows both the Continent and the American scene. What he has to offer is no easy answer—in fact, no answer at all. He holds to the judgment that the postwar future is too complex and too dynamic for us to encompass it to any degree within our present thinking. But he renders a vast service by clarifying some of the questions that are most worth pondering and in noting some of the trends that will have to be reckoned with no matter what other characteristic the future may have.

Here is a mind thoughtful and sincere, cosmopolitan and well read, humble yet vigorous, thrusting itself into the present and more immediate future in an exploratory fashion. The author is neither defeatist nor dogmatic; his is both the wisdom and the courage of the explorer.

C. P. H.

The Company Owns the Tools, by Henry Vicar. Westminster. \$2.00.

This book, as might be judged from its title, deals with some of the problems of labor versus management in industry. Very readable, written in narrative form, it has the appeal which a more formal presentation of the subject might lack.

It is the story of a country youth, a self-trained mechanic working in a great automotive factory, who becomes embroiled in a vicious struggle between a dictatorial management and a crusading labor union. The company has spies and special police using brutality to win their point. The union has its riot-inciting organizers whose aim is to force the company to its knees.

The young mechanic aligns himself with those members of the union who are trying to oust their own belligerent, strike-

desiring leaders, and, at the same time, to obtain bargaining rights with the company, and the story progresses rapidly to its conclusion in which the radical union leaders are defeated and the company disbands its special police.

This book should give the reader a better understanding of the objectives and methods of the constructive elements in organized labor and of the problems they face within their own unions. The company portrayed is unquestionably an extreme case, for the book is definitely written to present labor's side of the question. Nevertheless, both the good and the bad of the labor picture are portrayed with great fairness.

The author does not entirely escape the danger which besets the writer of "a book with a purpose." The hero is too evidently the author's mouthpiece rather than a flesh-and-blood human being. He voices the author's views of the faults of industrial life and the influence of that life on the individual, and at times his reactions are those of a trained psychologist rather than of uninitiated youth.

But even this does not detract from the readability of the book. If one remembers that there is a better type of company management, the book will be valuable for the contribution it makes toward understanding labor conditions and labor goals.

FREDERICK W. BRINK

The Dynamics of Industrial Democracy, by Clinton S. Golden and Harold J. Ruttenberg. Harper. \$3.00.

For many people the C. I. O. is a fighting term, and its S. W. O. C. (Steel Workers' Organizing Committee) is one of its most aggressive units. That this belongs to the more militant wing of the labor movement goes without saying, but the constructive element within this militancy is lost upon a large area of the American public. This is chiefly, it is to be presumed, because the newspapers

build upon the theory that only when "man bites dog" is there news. At any rate, this volume makes its readers aware of a program of growing significance in the relationship between employers and employees within the steel industry, a relationship in which conflict is vocal not physical and where co-operation is quietly and growingly taking place.

"As an American, I want to thank the authors of this book, and I want especially to recommend a thorough reading of it to those many Americans in the ranks of labor or management who are puzzling about the future of our world." This sentence is taken out of the ample and illuminating foreword by Russell Davenport, a former editor of *Fortune* and campaign manager for Wendell Willkie in 1940. Like Mr. Davenport, many of the readers of this volume, among them members of the labor movement, will differ sharply with some of its statements. But the volume makes good reading for all those who look with hope more to the "collective" than to the "bargaining" word in the phrase "collective bargaining." For some five years now, the S. W. O. C. has been quietly engaged in "supercharged collective bargaining." The authors have been at the center of this relationship, and their experience has led them to enunciate some thirty and more principles. These principles are illustrated to the reader through the case method in terms of actual experiences, both to steel workers and in negotiations. The result is a profoundly human document with far-reaching social implications.

The authors are partisan—wholesomely so. They have not so much an ax to grind as a cause to proclaim; they are frank and forthright as to where they stand. If the views which they hold seem to be weighted on one side, these views express what the authors have sincerely been led to believe through their experience.

C. P. H.

Facts and Figures

World Government Day. The second observance of World Government Day on Armistice Day, November 11, 1942, will again be sponsored by the National Peace Conference, a clearinghouse association of 38 national organizations and many affiliated state and local councils on world affairs.

Many Presbyterian groups have studied the problems of world order during the summer months and many others will organize groups for such study during the early autumn, using the packet discussion guide *The Christian Church and World Order*, prepared by the Department of Social Education and Action. Observance of World Government Day might well become a valuable part of that project. A kit of source materials has been prepared for the use of groups planning to observe World Government Day. It contains suggestions for leaders and World Government Day programs and a wealth of pamphlet material for use in such an observance. The kit may be ordered from the National Peace Conference, 8 West 40th Street, New York, N. Y., at 25 cents.

The Canadian Presbyterian Church at its General Assembly in June declared that the abuse of liquor is detrimental to the civil and military life of the nation, and recommendations, unanimously passed, provided for:

(1) A sharp reduction in the production of alcoholic beverages; (2) severe limitation of the quantities of liquor released by the Government for retail distribution; (3) substantial reduction of the alcoholic content of all liquors; (4) increased liquor taxation.

A Working Church Unity is making rapid strides in the Army camps, according to the General Commission of Chaplains. When 24 men were in quarantine

in one camp not long ago, reported a chaplain, a unique Sunday service was worked out for worshipers representing Protestant, Catholic, and Jewish faiths. The men improvised an altar. Liturgical prayers were taken from the Protestant, Catholic, and Jewish service books. The Epistle was from the Catholic Missal, the Gospel from the Protestant Episcopal Prayer Book. The Psalter was read from the Jewish Service Book. Hymns were sung from the Catholic and Protestant sections of the Army-Navy Hymnal.

The Integrity of China Again Demonstrated. Jesse Jones, Administrator of the Federal Loan Agency, announced in May last that a loan for \$25,000,000 made to China in 1938 for the purchase of needed materials has been repaid in full two years in advance of schedule.

This loan was not repaid out of money from other loans. It was paid, by special agreement, from the shipment of wood oil, collected in China and shipped by the Fooching Trading Corporation organized for that express purpose. The prompt delivery of the wood oil was a practical aid to our industries, resulting in a stabilization of prices and maintenance of an adequate supply for industrial purposes.

Alien Labor. Britain's war effort has absorbed a large proportion of employable friendly and enemy aliens, according to *The Outpost*, published by Americans in Britain. An International Labor Branch was set up in August, 1940, to organize alien man power in co-operation with the Allied governments, refugee bodies, and British and foreign trade unions.

Aliens are required to register their qualifications and experience at Labor Exchanges. Government training facilities, rates of pay and allowances while in

training, working conditions and benefits under social security schemes are the same for aliens as for Britons. More than 86 per cent of the 40,550 aliens who registered have found work and are making a useful contribution to the war effort.

The John Milton Society, of which Helen Keller is president, the only interdenominational publisher of magazines and books for the blind, publishes monthly the *John Milton Magazine*, designed for adults, and *Discovery*, a magazine for children. Both contain well-selected reading material of religious character, with brief comments on the Uniform Sunday School Lessons.

These magazines are sent to worthy blind people without charge to the recipient. The name and address of any man or woman, boy or girl, in your church or community, who is sightless and can read Braille (by fingering), may be sent to the John Milton Society, 156 Fifth Avenue, New York City. The Society is not endowed but depends for maintenance on contributions from organizations and individuals.

The May Act, the Federal Public Law 163, was applied for the first time in 27 counties of Tennessee, largely a rural and small-town area, surrounding Camp Forrest. The governor and state health and law enforcement officials found the problem of repressing prostitution beyond solution by state or local means alone. With their approval, therefore, Secretary of War Henry L. Stimson, invoked the May Act on May 20, designating the above area. This is a most significant and vital advance.

Negroes Aided in Study. A Fellowship for Advanced Study has been awarded to Dr. Margaret Morgan Laurence, daughter of Rev. S. A. Morgan, rector of St. Mary's (Negro) Episcopal Church, Vicksburg, Miss., by the Guggen-

heim Foundation. Dr. Laurence did distinguished work all through her medical course at the College of Physicians and Surgeons, New York, and is now an intern at Harlem Hospital, New York. Her fellowship is for advanced study in public health and pediatrics. Professor Charles Laurence, her husband, has a Rosenwald Scholarship for the second time, to complete his work for a doctor's degree in sociology at Columbia University.

Films for Churches. The National Conference of Christians and Jews has produced a film, "The World We Want to Live In." The film shows that the spirit of hatred and intolerance which produced anti-Semitism in Germany soon manifested itself in ruthless opposition to Christianity and all forces not in harmony with the ruling order. It demonstrates that religious and racial intolerance in the United States may have equally serious results, and indicates how these dangerous conditions may be corrected. The film is given a general rating of "good." It is useful with senior high school, college, and adult groups, and is free except for transportation costs from the National Conference of Christians and Jews, 281 Fourth Avenue, New York, N. Y.

Democracy in Trade Unions was the subject of a study undertaken last year by the American Civil Liberties Union. The study is to be continued this year under the direction of Professor Frank C. Pierson, of Swarthmore, Pennsylvania, assisted by a number of volunteer lawyers and investigators. The committee supervising the work, under the chairmanship of Professor E. C. Lindeman, is concerned with the rights of union members, of minorities within the union, with the problems of discrimination in admissions to membership, and in the issue of the closed shop. Studies of particular unions as well as of legislative and other proposals, are being made to insure democratic practices.

Study and Action

New S. E. A. Tools

Your Church Program of Social Education and Action. This new leaflet is designed to answer questions of leaders as to the what, why, and how of Social Education and Action, particularly in relation to the local church program. *Free.*

Social Education and Action—1942. The Report of the Standing Committee on Social Education and Action, as adopted by the General Assembly, is printed in pamphlet form. A discussion outline with suggestions for further reading is added to facilitate the use of the Report as discussion and reference material for individual and church group study. *Free.*

For Work and Workers. A Service of Prayer and Praise. For use in the church or other worship service on Labor Day Sunday, or any similar occasion. The service is printed elsewhere in this issue. It is available in printed form at *\$1.00 a hundred.*

Who and What Is Labor? A small leaflet which answers everyday questions about labor and union organization. For general distribution. *2 cents each; 50 cents a hundred.*

Check List—1942-1943. A listing of all materials prepared and distributed by the Department of Social Education and Action. *Free.*

The Christian Church and World Order. A packet discussion guide on the major emphasis of the 1942-1943 Social Education and Action Program. The packet includes an outline for discussion, adequate pamphlet source material, a bibliography, and a worship service. All leaders should have a packet (*50 cents each*). Members of study groups should, as far as possible, have copies of the following pamphlets contained in the packet which may be ordered separately:

Christians Face the Postwar World, by Paul Silas Heath. *15 cents.*

A Message from the National Study Conference on The Churches and a Just and Durable Peace. *10 cents.*

The Churches and a Just and Durable Peace. A handbook for the study on the findings of the Delaware Conference. *15 cents.*

American Rural Life: A Christian Concern, by Benson Y. Landis. A guide to the discussion of rural life as an important aspect of our American national life. Four aspects of the problem are discussed: (1) The rural community—an introductory survey. (2) Problems and opportunities in rural life. (3) Constructive forces and movement. (4) What should the Church contribute? Contains worship suggestions, an outline for discussion, source materials, and suggestions for further study and action. Adapted for use by study groups of mature young people or adults in the church and community. *25 cents.*

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

Mrs. Miniver (Metro-Goldwyn-Mayer) (Cast includes: Greer Garson, Walter Pidgeon, Dame May Whitty, Teresa Wright). A warm, extraordinarily appealing story centering in the home of the Miniver family as war comes to their English village. Mr. Miniver goes in his motorboat to help to rescue the army from Dunkirk; Mrs. Miniver captures a German parachutist; their elder son goes into the flying corps. These things people take in their stride while life goes on and the small graces and decencies of daily existence persist. Bombs fall more and more devastatingly and social castes and prejudices melt away in the merging of the spirit of the English people. The story is charming and unusually well cast, and production, direction, acting, and photography are of the best. It is of course excellent propaganda and the film has been rated exceptional by the Committee on Exceptional Photoplays. **Family.**

Magnificent Ambersons, *The* (RKO Radio) (Cast includes: Joseph Cotton and Dolores Costello). Based on the novel by Booth Tarkington which is set in our post-Spanish War days and tells the story of the decay of a great tradition and the degeneration of the Amberson family. Orson Welles's film version stresses the tyrannical, emotional relationship between young George Minafer and his mother (an Amberson), and tries to show how their lives and the lives of all who came into contact with them were tragically affected by them. This is dramatic material and of the first order; but Mr. Welles's treatment of it gives both story and action an unreal quality that detracts from the original. The film is technically interesting and the acting excellent, but in spite of this, the picture is never quite convincing. **Mature.**

Pied Piper, *The* (Twentieth Century-Fox) (Cast includes: Monty Woolley and Roddy McDowall). This tale of an Englishman, who, trying to make his way back to Britain after the fall of France, unwillingly takes charge of a group of youngsters whom he picks up en route, delights and moves by turns as the humor and pathos of that tragic chapter in history unfolds. The cast is excellent, the children being the chief attraction. The film brings home the ideals and values for which the nations are fighting, not by blatant preaching but simply by showing decent folk rising to heroism and selflessness under the tragic conditions of modern war. Production, camera work, and direction are all of the first order. **Family.**

Pride of the Yankees (RKO Radio) (Cast includes: Gary Cooper and Teresa Wright). A baseball film based on the story of Lou Gehrig by Paul Gallico. The baseball sequences may be found somewhat inadequate for baseball experts. But the story and the action will make up for any such lacks. A sincere and capable presentation of a baseball player who is not only a good sportsman but the kind of man one would like to know. **Family—Children.**

Kukan, the Battle Cry of China (United Artists). A documentary film of China at war, showing the people in every walk of life, united in the struggle against the enemy. The film has its technical flaws, but the content outweighs its short-comings. Throughout the film the spirit of the people is revealed, incredibly patient, resourceful, and brave. The picture ends with the bombing of Chungking, moving evidence that though the people perish, China is unconquerable. **Family.**

March On, America (Technicolor Special). Vitaphone Short. A well-done synopsis of American history from the landing of the Pilgrims to the present day. The film emphasizes the aims and ideals of the pioneers and those of the present generation, showing them to be the same. **Family.**

Rocky Mountain Big Game (Sports Parade). Vitaphone Short. A camera hunt, in color, in the Canadian Rockies for the rare bighorn sheep catches also some other big game native to that beautiful section. **Family.**

Wings for the Eagle (Warner Brothers) (Cast includes: Ann Sheridan and Dennis Morgan). A good American propaganda picture. The story itself is slight, but it is cleverly woven into the background and serves to carry audience interest through the many and detailed scenes of a great aircraft plant in production. These are both authentic and fascinating, practically every shot having been made in or around the Lockheed-Vega works on the Pacific Coast. The masses of workers, the machines, the amazing co-ordinated effort of the vast assembly line are dramatically presented. **Family.**

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Your Church in Your Community, by William and Marion Wefer. A
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Check List—1942-1943—a descriptive list of these and other materials
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